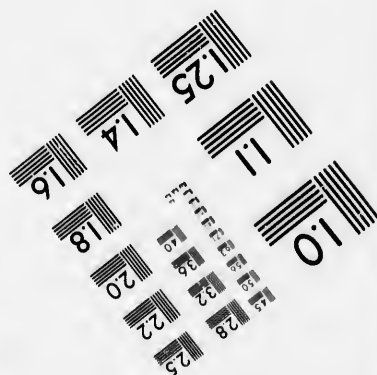
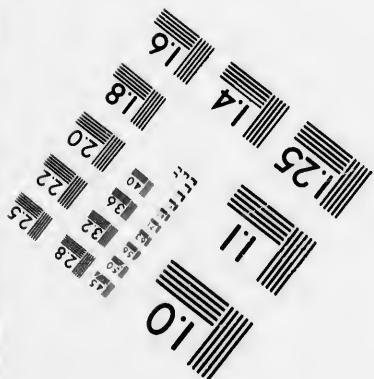
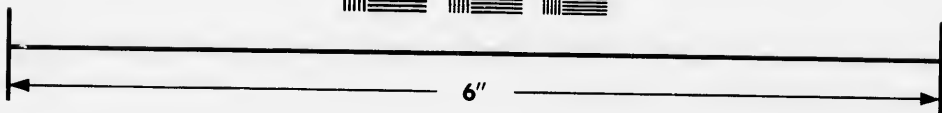
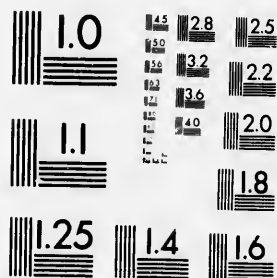


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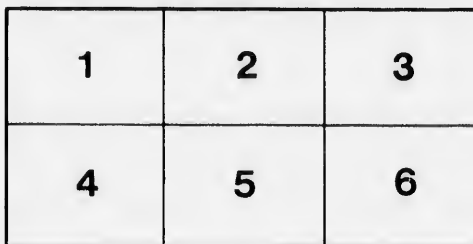
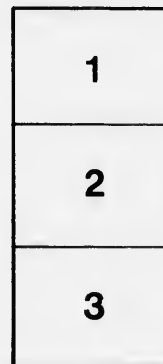
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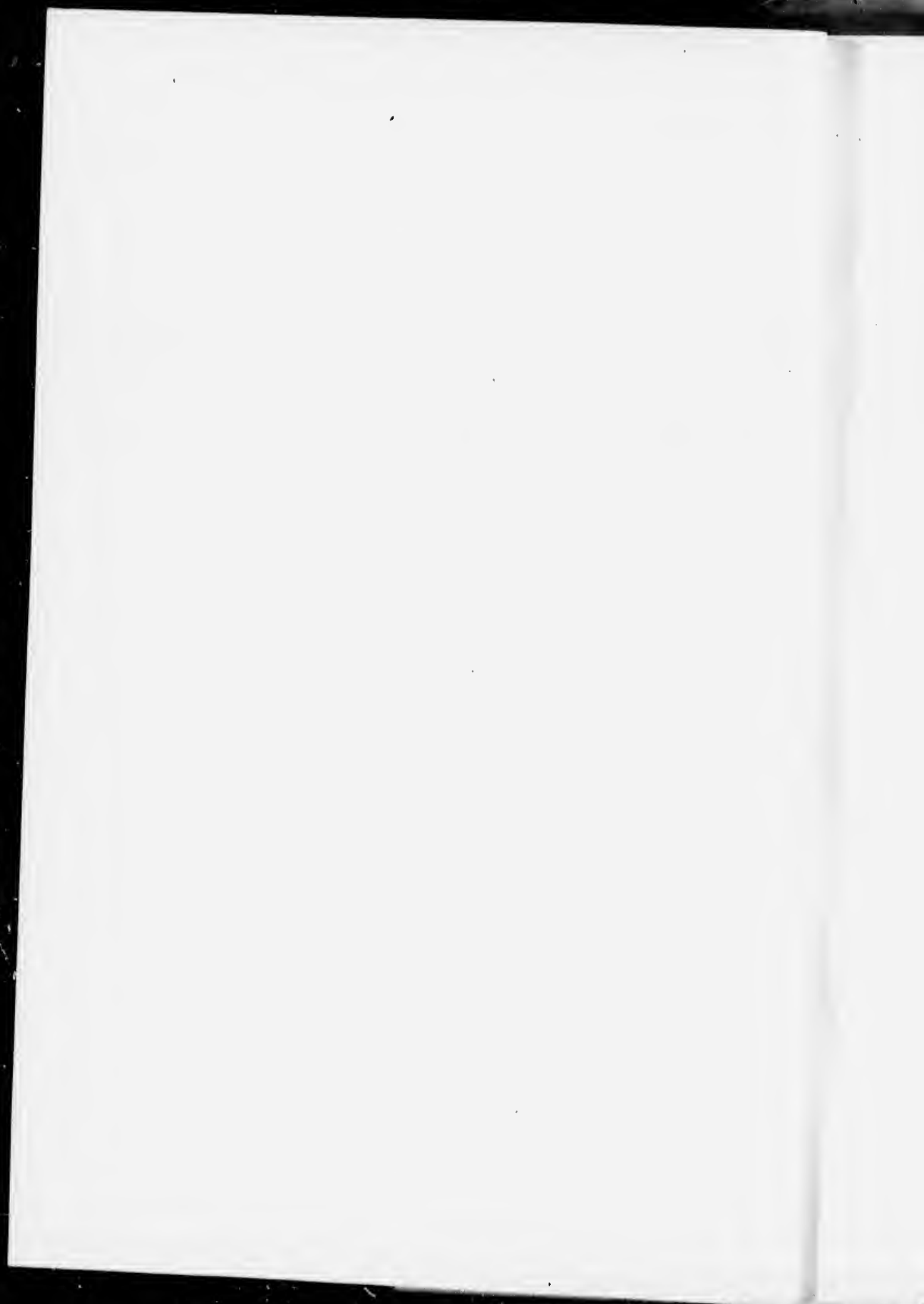
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## “The Lord’s Supper,” as He instituted it.

*I. Cor. xi. 20.*

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“Religio mihi est critique contra torrentem omnium Patrum S. Scripturas interpretari, nisi quando me argumenta cogunt evidentissima—quod nunquam eventurum credo.”—*Bishop Bull, Def. Fid. Nic.*

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THE course of reasoning by which my mind has been led to the conclusion it has reached, makes it unnecessary for me to notice, except cursorily, patristic literature or modern opinions, although I am ~~personally~~ conversant with both. Justin Martyr, who wrote about the middle of the second century, in the earliest account we have of the mode of administration of this rite, without noticing any tradition, refers, as his only authority for all he knew of the institution, to “Memoirs written by the Apostles, which are called Gospels.” Down to his time from the moment of our Lord’s appointment, the Apostles, save as to mention of “breaking bread,” are silent on the subject of enquiry, with the exception of St. Paul, who enlightens it both by what he has, and by what he has not written.

The words of institution were addressed to Jews, who would interpret them in the light of their Scriptures and ceremonial usages. Clear, however, as his meaning must, in essential respects have been, when Christ addressed the Apostles, human superstition, within a century after his death, began to cloud it, and now we have no less than three different constructions of the words in the schools that hold the doctrine of a real objective presence.

Influenced by a consciousness that from idiosyncrasy I am not happily fitted for calm oral discussion, and desiring that the views expressed in this paper may be communicated to some in whom I am interested, I have written it, and shall probably print it, for private circulation.

The following principles I postulate, while persuaded that I shall be enabled to show them to be warranted by the narratives: (1). If the words, "This is my body which is broken for you," are construed as referring to "the bread" in any other sense than *as representing by that element "the body,"* &c., then, unless a supernatural influence was operated on the visible substance to make it the Lord's body, &c., in some sense other than such representative one, the words *were not true in that other sense*; and, inasmuch as they proceeded from the lips of Him who is "the Truth," and as no such influence was even intimated by Him, at the time of institution or at any other time, either by his own mouth, or by the pen of an Apostle, it follows that the words, "This is my body," &c., even supposing them to have referred to the bread, were not used by Him in reference to it in any other than such representative sense. (2). The institution was an adaptation to a new ordinance of certain features of the Paschal Feast. (3). It was an ordinance of a social, as well as of a religious character. (4). It has no relation to any sacrifice that marked the Jewish solemnities, except to the Great Sacrifice to which they pointed, and to its archetype—the Passover. (5). An assertion of "a real objective presence" in relation to this rite, supposes a stupendous miracle, which is assumed, but has never been, and never can be, proved. (6). The institution, when originated, was an ordinance alike of tenderness, simplicity and solemnity.

As my argumentation is based on an axiom of hermeneutics, it is proper for me to announce that principle here. It is, *That where the words to be interpreted, if construed according to the idiom of the language in which they are expressed, will bear a sense which is sensible in the judgment of a sound*

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*intellect, they shall not be qualified by any other words supposed by the interpreter to have been intended by him whose language is the subject of the interpretation.* This rule is the more necessary to be thus noticed, because, as I purpose to show, it has been plainly violated by those interpreters of the words of institution whose interpretations, questioned by me, will not stand with mine, which keeps within the principle referred to.

The field of inquiry on which I enter is limited. Exegesis in this case to be sound, must be based on Scripture, and the state of Jewish ceremonial at the time of the institution. In dealing with my subject I am not to accept as infallible the opinions of even the wisest of the ancient fathers, *where, as in this case, those cannot be shown to be connected by tradition or otherwise with the opinions and practices of the inspired Apostles.* As Ecclesiastical history negatives that connexion, those opinions possess no more weight, than belongs to the views and comments of the enlightened of our own day.

The institution, while from its very nature it implies a pledge of the love of Jesus for his faithful followers, teaches nothing—promises nothing—save only that our Lord's body was, when He spoke, in intention being broken and his blood being shed for those to whom He spoke—a teaching that was, on the morrow, confirmed by the Great Sacrifice itself.

This prominent negative feature of the institution is, and will remain a truth, although a thousand exegetes, for a thousand years, were to question it, or to overlay it with a human conceit.\*

The institution, therefore, is essentially commemorative.—Why, at the Paschal Feast, our Lord, by way of anticipation, represented to the Apostles His Sacrifice, I shall endeavour to show hereafter.

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\* “As for the sacraments, they really exhibit; but, for ought we can gather out of that which is written of them, *they are not really, nor do really contain in themselves* that grace which, with them or by them, it pleaseth God to bestow.” Hooker. Eccl. Pol. b. v. 307, 308.

*a.* Nevertheless, the appointed symbols speak, with wondrous significancy, at the Eucharist, of a “Communion of the Body and Blood of Christ,” to faithful communicants, who “eat His flesh” and “drink His blood” in the true sense in which He, at Capernaum, indicated a necessity for their doing so. They, when gathered, in happy social and spiritual intercourse, at the Lord's Table, feel that they are, indeed, members of “the mystical body” of which Christ is “the Head.”

There would be no presumption in propounding any peculiar view of this question, if a reasonable one, because, among Christians of the various existing denominations, in all of which are men eminent for learning and moral excellence—all acknowledging one only Saviour—diversities of opinion, at this hour, prevail, as to the meaning of the words “This is my body”—words that have been a subject of controversy for ages,—words respecting which Luther, when pressed by arguments that he could not answer, used to reiterate “*Hoc est corpus meum,*” as many now do, without reflecting *that those words of St. Matthew and St. Mark, without the adjuncts supplemented by St. Luke, and, probably by St. Paul, do not convey the meaning of Him who uttered them.*

I purpose in this essay to submit a view of the institution, which will, while giving effect to our Lord’s words, consist with “the Office” and Articles of the Anglican Church, of which I am a member.

In order properly to present that view, I must notice a misconstruction of a certain other utterance of Christ that has been a fruitful source—I hesitate not to say—the source of error, in dealing with the words of institution.

To import into a disquisition on the subject of enquiry the mystery of the Incarnation, or a wrong sense of the words that speak of “eating our Lord’s flesh,” or “drinking His blood,” has necessarily induced, in past centuries, a traditional *false* interpretation of the words of appointment. The Incarnation has nothing to do with the institution *considered in itself.*

An exegesis of the words in question, conducted by him who has made up his mind that a sense was intended by our Lord, at Capernaum, to attach to the phrases last referred to, *other than what had reference to His Passion,* will, of course, present an interpretation of the words of appointment that speak of *eating* and *drinking,* in that other sense also, whatever that sense may be.

That those phrases used in the synagogue at Capernaum

\* The two first Evangelists, if they stood *alone,* would thus—without more,—present Christ’s words and acts: “Take, Eat” (the given bread): “This is my body:” *And so no purpose of the command would be declared, and no character would be given to the Institution!* See note a page 20.

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did not point to the institution would sufficiently appear, even from the 27th verse of John vi.—the key-note of the whole discourse: “Labour not for the meat that perisheth, but *for the meat that endureth unto eternal life which the Son of man shall give unto you.*” The institution, then undeclared, could not possibly have been the designed object to be laboured for by those to whom the precept was addressed. The exponent of the precept was to be the Cross, and the object of the labour was to be He who died upon it! No ground whatever exists for supposing a *proleptical intimation* in the synagogue of the institution that was to be! That is a mere conjecture!

At Capernaum, the Atonement, however, was dimly shadowed forth thus:—“The bread that I will give you is my flesh, which I will give for the life of the world.” Respecting this, Dr. Waterland well remarked, “Our having a part in reconciliation to God by the death of his Son, is, in strictness, ‘eating and drinking his flesh and blood’ in St John’s phrase, and ‘eating of the altar’ in St. Paul’s.”

Jesus Christ in the fifty-fourth and fortieth verses of vi. John did, indeed, explain to those to whom it was given to understand him, the words in question, and *that* in no mystic or dubious sense. When he said in the former “Who-so *eateth my flesh and drinketh my blood* hath eternal life,” &c. He spoke figuratively: But, when he said in the latter, “And this is the will of him that sent me, that every one *which seeth the Son and believeth on him* may have everlasting life,” &c. He spoke literally and *explained the figurative language.* He thus undeniably, made the two modes of speech so used, convertible to express nothing less than the condition on which depends the eternal life of man! He in effect declared, *that either of them, of itself, absolutely expressed it.* John iv. 34, read with John vi. 28, 29, 35, 47, 63; shows conclusively, when viewed in the light of subsequent events, that in our Lord’s mind at Capernaum to “eat his flesh” and “drink his blood” was *to believe in the efficacy of his atoning sacrifice, and that such belief was, in effect, such eating and such drinking.*

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It is highly probable that, when our Lord spoke the words in question, the institution, then future, was in his contemplation; but, to show *that He did not impliedly refer to it*, conclusive would seem to be the fact, that, when the institution ceased to be future, the words “body” and “blood,” used at it, presented no retrospective aspect in relation to the Capernaum utterance respecting “flesh and blood,” but referred, *prospectively*, to his own body and blood to be sacrificed, to a covenant in the latter, *and to nothing else!*

Christ said in the Synagogue, "Except ye eat the flesh of the Son of man," &c., "ye have no life in you : " So, in a like spiritual sense, and in like figurative language, He said to Peter at the supper of John xiii., " If I wash thee not thou hast no part in me." The cases are parallel. Christ cannot literally wash any one of us ; He cannot literally give to any one of us his flesh to eat ; but he who believes in Christ is washed by him, and eats his flesh.

All that our Lord was pleased to withhold at Capernaum was a distinct enunciation of His Passion as an element in the belief of which He spoke. The crucifixion and its consequents at last fully revealed that truth. Now, we know, or ought to know, that heart belief in His sacrifice, *without any "eating" or "drinking" save that which is involved in such believing*, is to have eternal life ! So St. Peter understood him—*John vi., 69.* St. Augustine, accordingly, wrote " *Credere in Christum, hoc est manducare panem vivum.*"

Our Lord at Capernaum adverted significantly to his future Ascension, to show in what aspect His words respecting eating His flesh "were spirit and life !"

Such passages as these in the Hebrew Scriptures become intelligible only as referring in their ultimate scope to that spiritual banquet, future when they were written, of which the crucifixion now speaks : "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees ; " " O God, my soul thirsteth for Thee in a dry and barren land where no water is ; " " My soul shall be satisfied as with marrow and fatness ; " " Eat ye that which is good, and let your soul delight itself in fatness."

Through a cloud of mystification, wherewith man has shrouded this great discourse, it stands out to those who have eyes to discern it, as true to nature as it is simple and sublime. It grew out of the occasion which suggested it. It repeated or anticipated words spoken by our Lord elsewhere. Christ said, in effect, Ye follow me from a mere instinctive craving for food required to support the life that now is ; but labour for

a. Before the Capernaum utterances in which Christ spoke of himself as "the living Bread," identified with "his life-giving flesh," He had said (John V., 24) "He that heareth my word and believeth in him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." Observe, that this great charter of life is made subject to the conditions expressed in it, but is not subject to that of eating Christ's body in any mystical or sacramental sense ! The well at Sychar had suggested to our Lord the figure of "the fount of living water" which He was to the Samaritan woman ; so, the animal instinct of ap-

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spiritual food necessary to sustain your immortal souls. "My *meat* is to do the will of Him who sent me, and to finish His work." "His work is to *believe* in him whom God has sent." "Let your souls seek 'the bread which is my flesh.'" "Let them hunger and thirst after Him of whom your old prophets wrote—'The Lord our *Righteousness*.'" Then your spiritual cravings shall be satisfied with a *banquet on His flesh and blood* to be provided for you hereafter, not in a guest chamber at Jerusalem, *but on a Cross erected on Calvary*. "Labour," I say, "for that food which endureth unto everlasting life." Here is "the hard saying" with its solution! The Jews, and among them some of the disciples, could not "hear it." Many learned men, not as wise as learned, have misapprehended it since; but here it is, as our Lord's words at Capernaum, and His life and His death explained it!

No tongue can tell how many of the innumerable multitude who stand around the throne, and sing "Worthy is the Lamb that was slain,"—feasted, while in the flesh, on that spiritual food—*simply and purely such!*—They needed no human comment on the discourse at Capernaum. They knew in what sense—the words of their Lord spoken there "were spirit, and were life;" and that they prefigured the banquet which the Cross proclaimed and furnished.

He is indeed a bold man—that is a bold church—which, in the face of the distinct explanation of His own words relative to *eating his flesh*, given by Christ, at Capernaum, substitutes a different interpretation of them! A consequence of so misinterpreting Him, has been, and must ever be, to blind the mind, that does so to the simplicity of the Divine humanity that breathes in the words of institution!

Extracts that I had made from the writings of Bull, Taylor, Hooker, and others, I shall not remark upon further than to say, that those theologians read the words of institution as conveying no promise of any presence of our Lord's body *outside of the soul of a faithful communicant*. I shall not do so, because they are but opinions derived from an

petite for aliment which He had just provided for furnishing *bodies*, suggested to Him, at Capernaum, his figurative teaching respecting "the eating and drinking" necessary to sustain the *soul*, thus conveyed: "He that eateth my flesh and drinketh my blood hath eternal life." These words pointed to the food which would be furnished *at the crucifixion*, because it was at that event—and *not before that event!*—that his body became "*flesh*," and that the blood, which had coursed through his veins when He spoke, became the outpoured blood of the new covenant and of his Sacrifice. Before that event, his body did not become flesh in that horrible sense, in which "eating his flesh" before his body became a dead body, would have to be understood!

See note 8  
at end.



uninspired source. To any text of Scripture that is doubtful in point of exegesis, or as to inferences warranted by it, I shall not refer, and, therefore, I do not notice the following, on which some, in discussing this question, rely: 1 *Cor.*, ix, 13; xi, 27; v, 18 to 22: *Gen.* xiv; as compared with *Hebr.* v-vii. These, however satisfactory to those who rest upon them, have no logical force to operate on the mind that has taken a different view of them.

Jesus Christ, at his last entry into Jerusalem, reminded his disciples that "the Passover," by which He could not but have meant *the regular Feast*, was the appointed time when He was to be "delivered up to be crucified." On the evening which was the commencement of that day, He sat down to supper with the Twelve.

St. John, in the much misunderstood passage (c. xiii, 1), states that Jesus, *knowing before the Passover* that His "hour when he should depart out of this world" would be *at that festival*, was conscious, on that very Jewish day on which the Last Supper was eaten, *that that hour was come*. Before the dawn of it He was "delivered up," in precise fulfilment of the Divine preannouncement recorded in *Matt.* xxvi, 2.\*

Now if, in the light of this, we try to discover how our Lord was influenced in what He said and did at the time in question, we find motives and purposes indicated that may be thus expressed: He had looked forward with ardent desire to that Feast—so full of solemn interest in relation to type and prophecy that it was to fulfil—which was to be the last occasion on which He should meet the Apostles in calm seclusion. He foresaw that the period of excitement that would intervene between His arrest and His crucifixion, marked, as it was to be, by the dispersion of His disciples, would be unsuitable for the accomplishment of three great objects purposed by Him, viz: (1.) A proximate coincidence of His sacrifice

\*It was thereby shown, incontestibly, that Thursday, and *not Friday*, of our reckoning was *the true Passover-day*. The preannouncement was heard by St. John! It failed to be fulfilled, if the "Passover" began on *Friday evening*!

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with the Paschal Feast; (2). His institution of the Christian Festival; and (3), A delivery of His parting address to those "whom He had loved unto the end."

Considering the impossibility of keeping the Feast and accomplishing these purposes, while actually suffering crucifixion, He determined to observe it by making *a proleptical presentation to the assembled Apostles of His Passion, which was to be a reality on the following day*, He being, it may be moved to that purpose by the consideration *that those who were with him at the table would be "scattered," as predicted (John. xvi, 32), and none of them, save one, would stand by the cross and witness his death.*

We have St. Paul's authority for asserting that He presented himself there as "Christ, our *Passover*, sacrificed for us." Accordingly, at the Supper, he said (and he may have pointed to His body as He spoke): "This is *my* body which is being given for you,"—"This cup is the new covenant in *my* blood, which is being shed for you," adding *in exclusive reference* to eating the bread and drinking the wine, as an appointed memorial ceremony, "This do in remembrance of me." \*

Until the Last Supper, the disciples, although they had been often told by Christ that He was to suffer, had remained blind to the fact. Once more He was pleased to signify it to them on that occasion, *as if the sacrifice of the following day had been an event of that very night.* It is inferable, perhaps, from the reports, in view of the preceding considerations, that the words and the acts of institution *had that special purpose in relation to the Apostles which I have supposed.* This is the more probable, because the proleptical character of "the Last Supper" is clear from the fact that the words of institution, which refer to the Passion, are in the present tense.

\* "At Jesus, consilii sui certus, et in opere Paternæ dispositionis intrepidus, Vetus Testamentum consummabat, et novum Pascha coudebat. Discumbentibus enim Discipulis ad edendam mysticam cenam, cum in Caiaphæ atrio tractaretur quomodo Christus posset occidi, ille, Corporis et Sanguinis sui ordinans Sacramentum, docebat qualis Deo hostia deberet offerri."—S. Leo. (Serm. lvi, p. 126).

As to interpretation, I base my argument mainly on the more complete narratives of St. Luke and St. Paul.

For purpose of exegesis there is no necessity for connecting "Do this" with "This is." The only words, save the commemorative ones, that involve a command are, "Take, Eat." As such they operate at the present hour. Not so with regard to the words, "This is," etc., which spoke of a then proximate condition of our Lord's body, as if it had been a present one. It is not, perhaps, too much to say of them that they have, since the Passion, *ceased to speak, save as an appeal to sacred history and to faith.* The command to take and eat has no necessary relation to the Lord's body, except as to commemoration of the sacrifice of it. The Bread and the Wine are, respectively, the grammatical objects of the two active verbs just mentioned, and of "Drink" when it is used relatively to the cup. "This is," &c., is merely demonstrative, but not necessarily of the "Bread."

Luther is said to have remarked that we naturally use the neuter gender when speaking of a thing before us. Thus he would dispose of the *Toiro*; but here a difficulty presents itself: Although in classic Greek a demonstrative pronoun neuter is sometimes used to indicate a substantive, masculine or feminine, yet no instance of such a use in such a case as this can be adduced. What takes this case out of that classic usage, and out of all New Testament uses of that pronoun, is, that here we have as a possible noun to which the pronoun might be held to apply, not one certain thing only, but *two things* equally present to the Apostles when Christ uttered the words in question, viz: "the *Body* of our Lord" and "the Bread"—the former in the Greek being of the same gender with the pronoun, and the latter of a different gender. Surely this feature of the question demands serious consideration from an interpreter!

An accomplished Greek scholar, holding a high position in a great University of the American Union, who has done me the honor to read this paper, refers me to the passages in our

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Greek Scriptures noticed below, as illustrating the Grammatical rule of "Attraction," under which he seems to think this neuter pronoun should be ranged, as to its gender relatively to the antecedent which, as then advised, he considered to be "the Bread." I ventured to point out to him what I regard as a distinguishing circumstance in regard to them and to *Luke* xxii, 19, which keeps the pronoun outside of the rule referred to. The circumstance is this: In no one of the cases to which my attention has been called is there any doubt as to the meaning of the words, whereas in this case His own Body *may have been* in the mind of our Lord, the antecedent really meant, and if it was, then the form of the sentence in the original is grammatically normal, and, therefore, to apply this exceptional rule would be to defeat the intention! The passages above referred to are: *Matt.* vii, 12; *John* xvii, 3; *Mark* xv, 16; *Acts* xvi, 12. My correspondent also noticed *Gal.* iii. 16; *1 Cor.* iii, 17; *1 John* v, 3; *2 John* vi.

What "This" means in the sentence "This is my body," &c. has been a subject of discussion even among the theologians of Rome. Bellarmine, one of those, interprets it: "This thing which is contained under the species of bread." Doctor Hammond refers it to the "whole action of Christ done in connexion with His words." Bengel renders it, "Hoc quod vos sumere jubeo"—*This thing* which I command you to take. All these perceived the difficulty, which has been by many strangely overlooked!

This question is suggested, viz., two modes of interpretation of the words of institution being presented—one that demands the assumption of a result contrary to reason—a mode, too, that requires an ungrammatical construction of the words—and another not subject to either of those conditions—which of those modes should be adopted in exegesis of the words? I answer, unhesitatingly, *the latter*.

The Church of Rome, the Lutherans, the Tractarians—all insist that the words be interpreted in their plain grammatical

signification. To that I accede, although no one of the schools has so interpreted them.

"This has under its species my body" (Rome) is not such an interpretation of "This is my body"; nor is "This has with it my body" (Lutheran); nor is "This has under its form the presence of my body" (Tractarian). Neither of these paraphrases is warranted by Christ's words, and neither of them is the equivalent of the word "is," which is the copula alike of the sentence, "This is my body," &c., and of that which expresses, "This cup is the new covenant," &c. Both sentences, too, must be construed on the same principle.\*

*That* will be perfectly practicable if a *literal* construction in its true sense, which I shall indicate presently, be adopted.

Observe, also, in view of these miscalled interpretations, that the words, "This is my body, &c." had their full effect at the instant of delivery of the bread; therefore our Lord's body, a present *living* body, was, at that moment, the bread, and the bread was then the living body, which is impossible.

Was "the bread" the Body "given" on the cross? Monstrous, as a proposition framed in the affirmative of this question would be; it would necessarily be true if our Lord, when He said "This is my body which is *given*," &c., did identify His body with the "bread." On that hypothesis, to deny that proposition would be to contradict the very words of Christ. That consequence reminds me of the historical fact, that Cerinthus maintained *that it was not the real body that was crucified*, while it suggests that, if St. John had assented to the Gnostic, the conversion by our Lord of the living body into a fragment of bread, *without any perceptible change being effected in the latter, or in its conditions*, the assertion might not

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\* These are words of Bishop Cosin: Commenting on St. Paul's words, "The bread which we break is the communion," &c., he writes—"Certain it is that the Bread is not the Body of Christ any otherwise than as the cup is the New Testament; and different consequences cannot be drawn from these two not different expressions. Therefore, as the cup cannot be the New Testament but by a sacramental figure, no more can the Bread be the Body of Christ but in the same sense."

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This view must be regarded as unanswerable by every mind except that which can seriously hold, *that 'a cup' can be a covenant in any sense but a figurative one.* See note a. p. 28.

unreasonably have been thought to lend plausibility to the blasphemous heresy!

The truth is, that no interpretation which is contrary to natural reason can be a true interpretation, unless *the supernatural* be expressed in the case, or be necessarily implied. Here, the miracle assumed by either of the interpretations opposed is supported by no evidence, and, therefore, the interpretation, based on the assumption, is without support. This state of the case is undeniable, and the logical consequence indicated follows, unless, indeed, logic is to have no place in this enquiry, and a decision is to depend on *mere arbitrary notions of the mystical* held by some men and some churches. So, indeed, the men and the churches referred to, do present their views of interpretation!

The miracle impliedly affirmed by those who suppose bread and wine, at the institution, to have become, in any sense, save a figurative one, Christ's body, is distinguished from all the ante-resurrection miracles of our Lord in this respect, viz:—*Every one of these last was marked by a supernatural result perceived by a human sense.* But, of the alleged consequence of our Lord's words and acts in relation to bread and wine, no such evidence can be adduced. *It has no one characteristic in common with the Scripturally declared supernatural acts of Christ.*

Our Lord permitted Judas to partake of the *commemorative* symbols; but, did He, who, Himself, said of the traitor, "It were better for that man if he had not been born," command the Apostle, so fearfully denounced, to eat the Lord's body in the sense of any of the theologians whose views of interpretation I question?—He, then, *into whom "Satan had entered,"* (Luke xxii. 3.) eat the Body of Christ Jesus, by his Lord's *command!*

There are, beside the grammatical difficulty, stronger reasons for considering the words "This is my body" to refer to our Lord's body, than there are for supposing any connection

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(a) Some commentaries infer the contrary from the narratives; but these last do not appear to me to warrant the inference.

of them with "the bread" *except a representative sense of the latter in relation to them.*

Before considering the reasons referred to, I invite attention to John ii. 19, respecting which Schleusner, when voc. *Θῆτος*, he notes the words "Destroy this temple," remarks: "viz., of my body *which Christ must necessarily have indicated with his finger.*"

Jesus Christ, being in the temple, and, being asked by the Jews for a sign, said "Destroy this temple, and in three days I will raise it up." The Jews thereupon said "Forty and six years," &c., "and wilt thou?" &c. Then follows, "But he spoke of the temple *of his body.*" That He had spoken *with that reference.* His disciples did not know until after His resurrection. Up to that time they, if they did not conclude the allusion to be to the sanctuary, must have felt as much doubt as to what He referred to in that discourse, as can be felt by any one as to the antecedent that was in His mind when in the words of institution He used the pronoun in question.

The parallel between Luke xxii. 19; and John ii. 19, is remarkable, although there is not a question of syntax common to both Scriptures. If Christ did not, when He used the pronoun in the former case, indicate His Body by any action, nevertheless, *He did not, with more certainty, in that case declare the bread to be the antecedent, than He, in the latter case, declared the Jewish Sanctuary to be what He meant;* and yet we know, that, in John ii. 19, *He intended His Body, that was present, but had not been expressly referred to.* In that case the language of Christ in terms denoted the material temple in which He stood; but it meant that the temple figured His body. Therefore, even if in Luke xxii. 19, the words pointed to the material bread, as His body, *Why may he not have meant that the bread figured His body?* There can be no reason, except that *to assume a miracle, furnishes a more reasonable interpretation!*

In this connection it occurs to me to notice, that the

narratives of the Last Supper, present no less than three instances of the use of language by our Lord which can only be understood in a figurative sense. On that occasion, Christ said to St. Peter, "If I wash thee not, thou hast no part in me." He said "I will drink no more of this fruit of the vine, until I drink it new with you in my father's kingdom;" He said, also, "This cup is the new covenant in my blood." Neither of those utterances is intelligible save in a tropical sense. Is it violently improbable that there was a fourth instance in the subject of our present inquiry?

Doctor Lightfoot, referring to Ex. xxiv. and Heb. ix. thus explains "This is my body:" "This *now* is my body in the sense in which the Paschal lamb *was* up to the time when Christ spoke "my body;" and, with reference to Matt. xxvi. 28. "This is my blood of the new covenant" in that same sense in which the blood of bulls and goats under the old Testament dispensation was "my blood." See Hor. Hebr. 296.

The Christian ordinance in respect of Christ's words and the use He made of the bread and the wine, *is the Paschal Ceremony*, marked by one departure from it which is, itself, significant: Eating an olive morsel, at least, of the lamb was the close of the Jewish ritual: Our Lord blessed the cup, "after supper," which is not said of blessing the bread. As to this last it is, "Jesus took bread *as they were eating.*" This is suggestive, as has been noticed by many commentators. Instead of saying *at the close*, as the paterfamilias was wont to say, "Eat of the body of the passover." Our Lord says, "Take, Eat." (i.e., in the place of the lamb) "*the bread,*" (now simply substituted as a *new* memorial of that Body of which, up to this time, the passover lamb has been the memorial). He, at the same time, adding, *independently of the bread*, "This is my body which is given," &c.

Our Lord prescribed no formula of celebration; on the contrary, He appointed that *all* to whom He addressed himself, should do what He directed to be done. If all christians are



now privileged to enjoy the sacred ordinance, the Twelve were not appealed to at the institution, in their Apostolic character. If it could be shown that they were, it would follow, that the command to do what our Lord required to be done was confined to the Apostles, and ceased to operate at the death of the survivors of them. It is only on the ground that the Twelve were spoken to, *as representing the Nascent Universal Church*, that all the members of that church were then, and now are, interested in the rite, and objects of Christ's command to observe it. Contrast the express command to the Apostles to "baptize all nations:" Matt. xxviii. 19. There is not a word, nor a circumstance which indicates an appeal to the Apostles, as such. Moreover, it is certain, that the earliest practice affords no intimation that they so understood the words of institution. It is, therefore, easy to understand why no priest appears in connection with a celebration of the Eucharist during the two first centuries.

But further, in 1 Cor. x. 16, 17, we read, "The cup of blessing which we"—*the whole body of the communicants*—"bless, is it not the communion of the blood of Christ; the bread which we"—*the whole body of the communicants*—"break, is it not the communion of the body of Christ?" The Apostle thus shows the then existing mode of celebration to have been by all, *as disciples*, in accordance with his and St. Luke's reports of its original. The verb in both verses is in the first person plural, and can only indicate plurality in either.

The simple phrase "breaking of bread," which—let it be noted!—is never found used in relation to an Apostle, *as done by him for other disciples*, is in harmony with the view just presented of the institution, and with St. Paul's words just considered. The notion of *an official consecrator* being in our Lord's intention when He spoke, or in the mind of St. Paul when he wrote to the Corinthians, is negatived by the nature of the institution and by the scriptures of St. Luke and St. Paul.

It is well known that at the Pâsehal Feast, the Jews blessed *God* for the bread and wine ; and when St. Paul says " The cup of blessing which we *bless*"—the very cup which the Jews so blessed—we must understand him, unless he used the word " bless " in the sense of setting apart for a sacred use, to mean the cup of blessing for which we *thank God*. This is clear, because the Apostle himself shows (1 Cor. xi. 24), in accordance with St. Luke, that the cup was not blessed by Christ *otherwise than by thanksgiving*. St. Matthew (xxvi. 27) shows that Jesus, when he took the cup, did not bless *it*, but " gave thanks." Wherever the original word rendered blessed in the A. V. is used, the object of the verb is omitted in the Greek. Compare Matt. xxvi. 26 ; and Mark xiv. 22. Justin and Irenæus thus show how the early church understood the word ' Bless ' when used in relation to the Eucharist. The former says, " The President, receiving *bread* and a cup of mixed *wine*, sends up praise and glory to the Father of all ; and offers a thanksgiving for that He vouchsafed to us these blessings." Irenæus writes thus : " For we offer unto *God* the bread and the cup of blessing, giving thanks unto *Him*, for that He bade the earth to bring forth *these fruits* for our *sustenance*." According to these fathers, the bread and wine were not blessed at the Eucharist, otherwise than by thanks given to God *for them* : The elements therefore, if changed from their natures at the institution, were not converted into, or miraculously connected with, our Lord's Body by virtue of a mystical blessing pronounced *on them* by Jesus Christ. The notion of that is a pure human invention !

And here arises a momentous question :—Referring to the hundreds of thousands of Christians who do not claim for their ministers Apostolical succession, nor recognize a necessity for an order of priests ; who have among them many that are, not only unsurpassed in learning by any others of whatever persuasions, but who show by their lives that they are " in Christ," as St. Paul used that phrase : *Are these not interested in the ordinance, and can they not duly observe it in their*

churches, according to the intention of Him who instituted it?—A candid answer to this, given in view of the breadth of the love of Christ, necessarily suggests the unsacerdotal character of the institution. It may be asked, what does the spiritual element, when it is present in humanity, gain by the superstition that represents the glorified body of the Lord to be present in or with the consecrated elements? Every longing of the soul of a worthy communicant is satisfied by that real presence which is a subject of our Lord's express assurance in Matt. xviii. 20.

The words of St. Matthew's report, "Take—Eat" <sup>may</sup> refer exclusively to the receiving and eating the bread involved in the command "Do this in remembrance of me." We may apply the pronoun "This," occurring in the phrase "This is my body, &c."—to the Body of Jesus who spoke [and which it is highly probable He indicated by a sign] and the "This" occurring in the phrase "Do this," &c., to the breaking and eating the bread. Thus the word "bread" wherever it occurs, has its full application in the process of interpretation.

It is not probable that our Lord, if He had intended the assumed stupendous exercise of Divine power, would have left room for *doubt* as to His meaning. It would have been obviated by His expressing in terms of the dialect in which He spoke an exact equivalent of Οὗτός ὁ ἄρτος ἐστὶ τὸ σῶμά μου κ.τ.λ.—words which, in that case, would have appeared in the Greek Testament, and would have been rendered in the A. V. "*This bread is my body.*" &c.

As we know not the Syro-Chaldaic words used by Christ, we must deal with the reports that we have in the Greek. The pronoun in that language must be construed either 'This' as referring to the noun 'Body;' or 'This' in reference to something that was not His Body; and as that thing is left unexpressed, the pronoun should be rendered This *thing*. Then, assuming the latter part of the alternative, the sentence would read "This *thing* is my body which is given for you."

~~This is established by Luke xxii. 19, ad. fin.~~

a. Christ used the word "bread" eleven times at Capernaum—not once at the Institution. The reason of the distinction is suggestive. In the synagogue He taught the momentous truth, that "the Bread that came down from Heaven"—i. e. : *his flesh to be broken on the Cross, was the necessary food for the soul of man.* In the guest-chamber He simply applied to his new ordinance the bread of the Paschal Feast, of familiar use, and then before him on the table.

What should we have thought if we had found those words in the Revised Version? And yet, if the fragment of the loaf must necessarily be regarded as the antecedent, the phrase "this thing" should have appeared in the text, with 'thing' in italics, or in the margin without that distinction.

This part of my process of reasoning, then, may be put shortly thus:—

(a) If the view of Greek syntax, above stated as applicable to the first "This," which occurs in Luke xxii. 19, be sound, there is no precedent for such a use as is implied, in the interpretations that I question, of a Greek demonstrative pronoun in relation to a noun unexpressed of a different gender. (b) In that view, and on my interpretation, subject and predicate are one and the same in the sentence, as they were in fact. (c) It is observable, that in verse 20 the same pronoun is used *with a noun* agreeing with it in gender. (d) If "the bread" was intended, the use of the noun that signifies it with a pronoun of corresponding gender would have obviated ambiguity. (e) Adopt an exegesis based on a reference to His body, and interpretation is clear, and harmony of type with antitype and circumstances perfect!

Referring to (e), it may be inquired: Why is the noun expressed there, and omitted in the case under enquiry? That question may be answered, as I think, thus: Because, in the case in question, there was before the Twelve the very Body of "the Lamb of God"—the Great Antitype of the Paschal lamb, ~~which all had partaken~~—and because the mute eloquence of that sacred *Body*, then present, virtually broken on the Cross, and strikingly contrasted with the *body* of the Paschal lamb ~~which all had partaken~~—made expression of the noun "Body" unnecessary. If we knew that our Lord, as He spoke, *placed his hand on his Bosom*, reference to his Body, now highly probable, would be certain. Surely, to conjecture that circumstance is not less warrantable, although proof is wanting, than it is to conjecture miracle to be an element in the case, of which there is no evidence!

*So that only in the Revised Version the Body*  
*is mentioned in the text - see Luke 22:19*

Justin, without intimating even Sacerdotal presence at Eucharistic celebrations, says "that the food, over which thanksgiving was made by the utterance in prayer, was sent by the deacons to absent ~~widows and orphans~~ who had not joined in the prayers and thanks"—an unscriptural practice—thereby showing that superstition, when he wrote, had already found its way into the post-Apostolic church!

But he tells us something of far greater importance, viz.: *how he was taught*. He says, "For the Apostles in the memoirs they wrote, which are called Gospels, transmitted to us, that Jesus Christ thus charged them, that after taking bread and giving thanks, He said "Do this in remembrance of me; This is my body." &c. From which it appears, with certainty, that all he knew of the institution, he derived from what he supposed to be the words of Christ as reported in the "memoirs." His "Apology" which is, *ex assensu omnium*—the *earliest* extant post-Apostolic authority—thus presents two facts, viz: (1). His only source of information was what he considered to be "*the written words*." (2). He possessed no Apostolic tradition. Reader, mark well these facts, because they show that his whole source of information was *the same with ours!*

On the hypothesis of a Divine foundation of the doctrine that there is in the Eucharist an objective real presence of our Lord, there is something inexplicable in the silence of Holy Scripture on that point. This is presented in three aspects: first, no one inspired writer refers to the doctrine, or uses it *either as an incentive to the love of Christ, or as an evidence of His love to man!*

Dissensions with regard to the question of a presence at Holy Communion, distract the National Church; and where clergymen of the Anglican Church in this Dominion hold the peculiar doctrine, it characterizes their ministrations, and may be perceived in the postures and movements of the worshippers. Out of the hands of a very young candidate for confirmation in the English Church I have taken a manual placed

(a) Justin's "Memoirs" (whatever they were) reported Christ's words and acts in the following sequence, viz: (1) "Do this in remembrance of me," (2) "This is my body," (3) "And He delivered to them alone." This is very different, in form and effect, from any one of the accounts in *our N. T. canon*.

in them by her teacher, in which she is thus instructed:—  
 “Receive the Blessed Sacrament without gloves; cross the right hand over the left, holding it open, and let the priest place the Holy Bread in your palm.” We shall see, presently, how different from the doctrine thus impliedly taught to this *child*, is the view of the nature of the ordinance intimated by St. Paul to his *adult* disciples, at Corinth! Very recently, I listened to a sermon preached at confirmation by a learned dignitary, in which, referring to Holy Communion and addressing the young who had been confirmed, *his own mind plainly perverted by the Capernaum misconception*, he characterized the Sacrament thus: “O mystery of mysteries! To eat the flesh and drink the blood of the Son of Man!” and this, without even noticing to the young persons before him the explanation conveyed by these words of his Master: “The words that I speak unto you—they are spirit, and they are life;” or even that so clearly afforded by the “Order” of the Anglican Church, on which I shall observe hereafter.

And yet, in the whole of the interval subsequent to the institution during which the gospels, acts and epistles were written, there is no Scriptural notice of the ordinance having been observed otherwise than by mere mention of “breaking bread” in a private house; and there is no Scriptural allusion to an objective, real presence; nor is there a reference in Scripture, or in early church history, to any administrators of the rite, save a President and Deacons!

It may be noticed, also, that, when our Lord in his last address consoled the hearts of his disciples by promise of the Paraclete, He did not remind them of an assured presence in the Eucharist of His glorified body! He could scarcely have failed, then, to relieve their afflicted spirits by a tender allusion to the ordinance, if he had intended so great a result of the observance of it!

That there could have been an Apostolic silence, so strikingly contrasted with what we witness in our own time, *when the minds of those who hold the doctrine in question are full*

of it, if the doctrine was in Apostolic consciousness Divine, I am unable to conceive!

The second aspect is, that St. Paul, while he does not recognize the presence, at the rite desecrated by the Corinthians, of an Apostle, or of the Delegate of an Apostle, or of a President, by reproving *him* for the irregularity permitted by him, as the Apostle most certainly would have done, if there had been such a presence at the celebration\*—does not point out to the offending disciples the enormity of their offence, by declaring *in definite terms* the objective presence of Christ, in relation to the communion that had been outraged. To have done so, as some pretend he, in effect, did, by words *that may, possibly, bear that meaning, but will bear equally well some other meaning*, is not to have done it all!

The last of the three aspects referred to above respects the sentiments regarding the ordinance expressed by the same Apostle. In 1 Cor. xi. 26, he sets himself to explain the very character of "the Lord's Supper." After stating what had been revealed to him, he adds, illustratively, as descriptive of the ordinance: "*For, as often as ye eat this bread, and drink this cup*" (not, *ye eat the body and drink the blood of Jesus, but*) "*ye do show the Lord's death till he come.*"

No unprejudiced mind can conceive of an intelligent Christian, living at any time between the death of St. John and our day, and believing in an objective real presence—say St. Chrysostom in the fourth century, or Dr. Pusey in the nineteenth—professing to explain to a collective body of Christians the character of the Eucharist, and *omitting an explicit reference to the doctrine in question*. And yet, that is precisely what St. Paul did, if he knew it to be true! He, on the assumption of its having been revealed to him, knew, first, that at every celebration of the Lord's Supper, the Lord's body was

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\* There never was stronger negative evidence in any case than there is in this, to show that the rite, in respect of which the Corinthians offended, was *celebrated* by all the communicants alike, and in connection with, or as a common meal; and without an official consecrator.

objectively present; he knew, secondly, that the ordinance was designed to proclaim the Lord's death till He should come. Nevertheless, he declares to the Corinthians, with studied particularity and precision, the less of the two constituents of the Sacrament, and *omits a definite notice of the immeasurably greater*. That, I say, when predicated of such a man, is inconceivable! This argument, in truth, never has been, and never can be answered!

Dr. Vogan, the latest interpreter of the Eucharist in the Anglican Church, in a learned work,\* diseusses with great ability, and, as many will think, invalidates the interpretations of all the objective real presence schools, and states, but with less force, as many will judge, his own conclusion thus:—  
 “The literal interpretation is that the elements remain bread and wine; but that the bread is, also, the body of our Lord which was given for us, and that the wine is, also, his blood, which was shed for us. They are both these. The bread is bread literally, it is the body of Christ *spiritually and mystically*. This interpretation makes the elements bread and wine in fact; it makes them the body and blood of Christ *in effect, but not in fact*; the body and blood of Christ *as much as one thing can be another*; the body and blood of Christ *to all intents and purposes for which it is necessary that we should eat his flesh and drink his blood*.” He adds: “*And the presence of His body given, and of His blood poured out, is as unnecessary as it is impossible!*” (The italics are mine.)

When Dr. Vogan tells us thus: “that the bread is, and is not the *body of Christ*”; “that one thing can be another thing,” he asserts that which cannot be true *in the nature of things*, any more than can be the asserted presence of “the Body,” *which he admits to be impossible!*

A process of reasoning about to be indicated—a sound one, as I think—leads to a conclusion different from that reached by this learned divine. If Christ had said: “This bread is

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\* “The True Doctrine of The Eucharist,” by T. S. L. Vogan, D. D., Canon of Chichester. London: Longmans, Green and Co., 1871.



*spiritually and mystically* my body which is given for you," those words would have to be accepted in their plain sense ; but *He did not say so*. Had he been pleased so to speak, it would have precluded all controversy, as to whether He did or did not, at the moment of His utterance, operate a supernatural influence on, or in relation to, the bread or His body, or both. It is because He did not use words and do acts inferential to that effect, that it is beside the question of interpretation to argue, as is sometimes argued, in support of an assertion of that operation, *that His power was equal to the performance of it*. Inquiry, then, is confined to His words, construed in the light of His acts.

Assume, then, the bread to have been the antecedent of "This," and the words to be interpreted are "This bread is my body," &c. But that sentence does not import the same thing as does "This bread is *spiritually and mystically* my body," &c. Dr. Vogan had no authority for thus qualifying *by words of his own* the words of Christ!

It is, as has been stated, a fundamental principle of interpretation, that where a sensible effect can be given to words they shall be construed *without adding other words*. This learned author has plainly violated this rule, because the words, as reported, are capable of a sensible interpretation.

They, in fact, on the assumption made, raise one only question of construction, viz :—What is the meaning in the sentence of the word "*is*?" It either, (1) imports absolute identity between subject and predicate ; or (2) it means "represents"—that is simply or figuratively. Any essentially different third meaning cannot possibly attach to the word.\* If the limits of the construction of it be, as I am sure they are, thus accurately defined, then all the interpretations that I challenge impliedly when I strive to maintain my own, are indefensible, inasmuch as every one of them is, not only not

\* This is not the less true because, as in the remarkable words of Christ reported in John xi. 25, a use of the verb in question is presented, in exceptional cases, to indicate that *which is in its very essence and of necessity supernatural*.

\*In-Luke xxii. 19 we read "This is my body, *which is given for you*." The body of our Lord, then present, *was given*, on the Cross, on the morrow. Is it too late to ask, in this nineteenth century,—*Is identity of a fragment of bread with the body "so given," conceivable by a sound and sober human mind?* The only exegesis possible is absolute identity or mere figure.

warranted by, but in direct contravention of the very words of our Lord. Those words say "This *is* my body." All the interpretations questioned make our Lord to say—"This *is not* my body." One of them makes Him say, "This" *has under its form the presence of my body.* Another makes Him say, "This" *has under its species my body.* Another makes Him say "This" *has with it my body.* Dr. Vogan, understanding "This" to refer to "the bread," makes our Lord say of "This," It is my body, in effect, but *not in fact*—It is my body *spiritually and mystically.*

The interpreter of the sentence in question who rejects construction (2) cannot adopt construction (1), because the identity which it supposes is not presented in the case, without assuming a supernatural influence exercised by Christ on or in relation to a fragment of bread on the one hand, and His Body on the other—not only at the institution, but at every subsequent Eucharist—to cause the bread to become, or to be mystically connected with, His Body, and His Body to become, or to be mystically connected with the bread.

No scripture even intimates, relatively to the *institution*, a character of it such as is indicated, in relation to the *Resurrection*, by St. Paul's words "Behold, I show you a *mystery*:" So that, in truth, an interpreter of the words of institution has no mystery to deal with; and as a necessary consequence, he must interpret the words in their plain sense. If his interpretation is based on the conception of a mystery of which the existence is purely conjectural, the interpretation must necessarily be unreliable. It is a mere guess at meaning.

Why has not the word "is," in the connection in which it occurs, been construed by those who hold the bread to be the antecedent of "This," in the obvious sense of construction (2) The answer is not far to seek! It is because the process of reasoning adopted by some of the earliest, as well as by Dr. Vogan among the later post-Apostolic interpreters, has been this, viz: The Incarnation is a mystery; our Lord, at

Capernaum, spoke of "eating his flesh, and drinking his blood" as necessary to salvation:—*Therefore* both of these mysteries must be discoverable in the *Institution*. This is the logic of the theologians who, by means of it have found the doctrine in question *there*.\* Reference to the Greek Scriptures will show instances of a form of the Greek verb primarily signifying "To be," used in a sense of representing figuratively. They abound. Compare some of those which follow:—John xv. 1, 5;—Matt. xiii. 38;—I Cor. x. 4; Rev. i. 20;—John xvii. 3;—Matt. vii. 12;—Luke viii. 21.

These texts in juxtaposition, and adopting a certain reading of one of them, present:—

(a) "This" (bread) *is* my body. Luke xxii. 19.

(b) "I *am* the vine." John xv. 5.

This last, reversed, would be *The vine, is I*. There are learned men who, while admitting that the verb 'To be' in the form in which it occurs in (b) must necessarily be taken to have been used in a representative or figurative sense, maintain that the same verb as presented in (a) *is not to be so construed*. They urge, and truly, that the circumstances in which (b) was spoken, with the antecedents and consequences, so explain the verb, that a figurative meaning of it is necessitated; but an object of this paper is to show, as I am persuaded it does show, that the same reasons lead to the same conclusion, relatively to the meaning of the verb in (a)—i.e. if the bread be the antecedent.

The mere fact of the existence of four different views of interpretation of schools of thought *that assume the supernatural*—held, as they are now, after a lapse of eighteen centuries—suggests that *the one supposed mystical principle* on which all of them are based, must necessarily be an unsound one!

I will now state the conclusion which my mind has reached on the point of interpretation. But, before I do so, I present

\* A remarkable illustration of this logic will be found in a work entitled "Bible Teachings" by R. M. Benson, M.A.

a view which appears to me to be worthy of consideration, in connection with what I am about to add. The ever memorable exclamation: "It is finished" declared in effect that there was in the one Sacrifice of "*our Passover*" the consummation of all types and prophecies under the law that pointed to it. Those words of our dying Lord virtually proclaimed that, from the moment of His utterance of them, there could exist no necessity for any sacrifice save the living one of a faithful soul. Thenceforth, all that could be required of, or for man, in order to his salvation, was, first, faith in the Great Sacrifice, secondly, *as an aid to that faith, an institution which, from the constitution of his infirm nature, was required to keep that sacrifice in man's memory!* This last Jesus Christ was pleased to provide, and *in the fittest conceivable way*, by the symbols of bread and wine, transferred to the "Christian Passover" from the Jewish rite, at the last celebration of that rite by Him!

This is, in effect, *the language of Christ addressed to the Twelve at the institution*: "I reminded you, two days ago, that, this very day, the Son of man would be delivered up to be crucified. "With desire I have desired to eat this *Passover* with you before I suffer." "In its place a new and Christian *Passover* is now being instituted by 'Christ your *Passover*'—by the Lamb of God slain for you, from the foundation of the world,—by Him whom you now see before you in human flesh and form. He has been, hitherto, in this same *Passover* Feast, symbolized by the *lamb killed, taken and eaten*, according to the law of Moses. He is this day sacrificed on the cross for you. The bread which you at your feast are accustomed to break, give thanks for, take and eat, for a *Paschal* purpose, is now appointed by Him to be henceforth, in this Christian *Passover*, so broken, given thanks for, taken and eaten, as and for a memorial of the sacrifice of that Body of which He has just spoken. Thus, then, He communicates to you His dying desire and command:—Respecting my *very body*, now before you, I say unto you, "This is my body which is given for

you." (Luke xxii, 19) Respecting this fragment of a loaf, now broken, given thanks for, and handed to you in the familiar manner, I say unto you, "Take, Eat: This thing is my body" (Matt. xxvi, 26). It is my body in that same sense in which the Passover lamb has been hitherto the body taken and eaten by you as my body. "This" (the act just done by me) "do, in remembrance of me" (Luke xxii, 19).

Thus spoke our Lord "as they were eating." After supper, He, in effect, added: Respecting this "cup" for which I have just given thanks, and which I have handed to you, in the usual manner, I say it is the New Testament in my blood which is shed for you" (Luke xxii, 20). It is the blood of the *New Covenant*, in the same sense in which the blood of beasts under the *Old Covenant* dispensation *was* my blood, which is now being poured forth for you. "This" (that which you have just seen me do, in relation to the cup) "do ye, as oft as ye drink it, in remembrance of me" (1 Cor. xi, 25). Here we have, as I believe, the Christian Festival, as Jesus Christ instituted it!

In thus interpreting Him, effect is given to every word of each Synoptic narrative, and of that of St. Paul, while nothing is added to our Lord's words reported, the addition of which is not either His own very words, or words warranted by the circumstances that surrounded Him when He spoke, and were familiar to those whom He addressed.

The foregoing views consist with the teaching of the Anglican Church of the Reformation. In its Office of the "Lord's Supper," our Lord's words of institution, and the remarkable words spoken by Him at Capernaum, are wisely left to speak for themselves, without man's comment. Notably so in the prayer that precedes the "Prayer of consecration:" "Grant us, therefore, Gracious Lord, so to 'eat the flesh of thy dear Son, Jesus Christ and to drink His blood,' *that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood.*" Thus we have happily introduced the utterance in the synagogue, and our Lord's interpretation of it afterwards given *at and by the crucifixion!*

a. As regards all that in the institution pertains to an indication of the impending sacrifice, and to an ordained commemoration of it, the declaration of our Lord is completely made in Luke XXII. 19, *inasmuch as the body included the blood.*

Verse 20 has another aspect; and Christ, while in that verse—read with 1. Cor. XI, 25—declaring 'the new covenant in his blood,' appoints a symbol of that covenant, and commands the wine to be drunk as such, and in remembrance of him. "Is." in this verse, *unlike the same verb in the preceding verse, is necessarily confined to the sense of 'representing' or 'figuring.'*

In that Office the word "Altar" does not occur. Holy Communion is spoken of as being, *in itself*, a present sacrifice or an oblation, *never*. It is declared to be a "sacrifice of praise and thanksgiving," and a presentation of the soul and body of the communicant to be a "reasonable, holy and lively sacrifice unto God." Bread and wine, when "consecrated," or "blessed"—*i. e.*, set apart for the sacramental purpose, after prayer and praise, and use, by all the communicants of Christ's words, are "Holy mysteries," (in no mystical sense but) *as pledges of His love, and for a continual remembrance of His death.*" So speaks the "Order" in explanation of them!

The words put, into the celebrant's mouth to say to the communicant are "Take and eat this," viz:—broken bread—"in remembrance that Christ died for thee, and feed" (not on the bread, nor even on the bread as representing Him, but) "on *Him*." This is, in the language of the "Exhortation," to "feed on the banquet of that most Heavenly Food" *by receiving the Communion in remembrance of the Sacrifice of his death.*" This passage characterises the whole office! The Order "declares that we *spiritually* eat the flesh of Christ and drink his blood"—shutting out thus a *mystical* sense of eating the bread and drinking the wine! The words used by the ministering clergyman at the delivery of the elements, exclude from the intention of a reflecting celebrant or communicant, who respects the plain sense of language, the notion of there being, at the time of observance, any then existing sacrifice, except of "praise and thanksgiving," or an oblation, save of "souls and bodies." The language is, "The body, &c., which *was* given"—"The blood which *was* shed." The glorified body—the only body of Jesus that now exists—therefore, is not within the intention of the "Order," much less on the communion table! (see Acts iii. 21). The very "order" supposes the bread to be used in a *commemorative* character, *and in no other character whatever*. In no other sense is the bread once referred to therein! The minister is required to say of it, "Eat this, in remembrance that Christ

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St. Matthew relates that Christ, after he had spoken of the cup as "his blood of the covenant,"—which, therefore, in a certain sense it was—and had said "drink ye all of it," and after all had drunk of it, added, "But I say unto you I will not drink henceforth of *this* (not *the*) fruit of the vine until, etc."—thereby, if words are in this case signs of meaning, expressly declaring that what remained in the consecrated cup *was then the very fruit of the vine!* Was that Evangelist divinely guided thus to transmit to us the very words of our Lord, *in order to obviate the foreseen superstitions that have marked the future history of his church?* Cf. Matt., Mark, Luke,

died for thee." Thus, the only property ascribed to the bread is to *commemorate the sacrifice of Christ!* The Order, therefore, indisputably excludes a notion of the bread received being *in any sense* the Body of our Lord! Do all ministers consider this, as they ought to do?

A result of my study of the "Order" just noticed, has been a sentiment of admiration for the minds that framed it, so as to give it its Scriptural character and its comprehensiveness.

The ministers and lay members of the church who do not hold to the superstition that I oppose, can—the former in administering the Eucharist, the latter in receiving it—obey, in its spirit, our Lord's command at the institution. They can do so, without any acknowledgment, on the part of either of them being implied in the act of celebration, of *any influence operated on the bread and the wine by an officiating priest in virtue of his office*, even if that priest himself—being the celebrant—entertains a belief in such an operation.

It is easily discernible in the light of history how a conceit of man began to displace the simple institution of Jesus Christ. Sacerdotalism—a shadow now—was once a substance. Of the accession of Constantine to the Imperial throne it was remarked "Nunc rex superbiæ venit cum exercitu sacerdotum."

An instrument, so efficient as the asserted power of a priest to change bread and wine into "the Lord of Glory," was too valuable not to be turned to account of priestly ambition. That its value to that end was not over-looked, here are some proofs afforded by the early fathers:—"Those at whose prayers the body and blood of Christ is made." St. Jerome. "We are entrusted with the body and blood of Christ." St. Basil. "To whom hast thou committed the consecrated blood of Christ?" St. Lawrence the Martyr. "Those who are to be over the people, and handle the mighty body of Christ." St. Gregory Nazianzen. What do the millions of our dissenting fellow Christians say to these high, and, of course, exclusive pretensions?

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(a) Christ's very words "Take, eat." &c. are repeated: but the Church's interpretation of them if the "office" interprets them at all—is, at the delivery of the bread, expressed clearly thus: "Take and eat this, *in remembrance that Christ died for thee*, and feed on Him in thy heart —."

He has read history insufficiently who has not learned from it how easily error, especially if it take the form of a mystery, finds a lodgment in the human mind, and how tenacious it is when it has fixed itself there \*

With the original simplicity of the institution let me contrast a few early manifestations of the superstition *as they are afforded by authentic history!* We cannot doubt that the Apostolic mode of administration was conformable to the simplicity of the Apostolic character. No apostolic hand, we may be sure, planted the germ of the peculiar doctrine. It could not have been a matter of concern to any one of the Apostolic band, whether a partaker of the Eucharist had the bread put into his mouth, or dropped into his right hand by a priest, while "the left made a throne for the right to receive a king;" whether the wine was conducted to the mouth through a pipe, to guard against the awful contingency of a drop falling to the ground; or whether the communicant, after receiving the cup, touched with his hands the moisture on his mouth, and with it sanctified his eyes and forehead; or whether the woman received in the naked hand, or on a napkin; or whether the celebration was before or after a meal, or in the morning, or in the evening.

It is matter of history that these questions, and many others *equally momentous*, were gravely discussed, and some of them by Councils!

It is not conceivable that in the days of the Apostles, such beneficent or such dire accompaniments or consequences attached to Eucharistic elements as history records in reference to them in post Apostolic times. St. Jerome tells us that a reserved sacrament was carried about in a wicker-basket and a glass phial, to perform miracles with on the living and on the dead. From another source we learn that a bishop, when receiving, having designedly let a consecrated crumb drop into his robe, it turned into a snake, from the entwining clasp of which he was not released until prayers and vigils of the faithful had been employed on his behalf. Those the demon



was unable to resist ; but resumed the Eucharistic form, in which the penitent bishop manducated it. The elements were often placed in the lips of the dead. Dead bodies were protected against a recurrence of demoniacal displacements in their graves by placing on the corpses the consecrated bread and wine. Outraged morality was once thus signally vindicated in the face of the church: A deacon, whose life was not in harmony with his office, was carrying the host, when the bread, flying out of his hand, in holy horror, placed itself on the altar. It is not easy to connect Apostolic simplicity and truthfulness with practices and opinions such as these. The following anecdote, however, which is told in the life of Gregory the Great, shows that "abominibus" could not have been predicated of them. The author relates that "*a poor woman*" was reproved by a miracle for smiling incredulously, when she heard a roll of oblation-bread spoken of by a bishop as the Sacred Body, and for exclaiming "*I ought to know what it is, for I baked it.*" The name of this "poor woman" has not come down to our day. If it had, posterity would have deemed worthy of honor the memory of one so far in advance of the intelligence of some of the dignitaries of the age in which she lived.

It is unimaginable that St. John or St. Peter, who witnessed the simplicity of the institution, sanctioned views and usages such as the following which history presents in the early times of the church, viz: "that the soul of a *nurseling* was imperilled if it died without communion ; that the little ones (*parvuli*) should be kept fasting for a certain period between their baptism and their communicating ; that they might be suckled, *but only in case of absolute necessity*—between baptism and communion ; and that if they could not drink or eat, they were to be communicated with a leaf, or with a finger of a priest dipped in the sacred blood, put into the mouth." Surely all these *extravagances and abuses*—I forbear from using stronger language—are, although they had the sanction of the most learned, in view of the sacred narratives and of

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historical facts, so many arguments in support of that simple character of the institution which I have endeavoured to establish, as the true one.

The nascent fibres of the objective presence doctrine, as we have seen, first struck into the soil of the church in post Apostolic times; but there it did not vegetate alone. Another superstition, closely allied to it, grew and flourished by its side, enjoying the patristic culture of St. Ambrose, St. Augustine and St. Chrysostom. They all ascribed efficacy to *the bone of a martyr*, in restoring sight to the blind and imparting vitality to the dead. St. Chrysostom—a decided authority for the Real Presence doctrine—wrote thus:—“ Let us fall down before their remains; let us embrace their coffins, for the coffins of the martyrs can acquire great virtue.” He distinctly taught “ that the bones of the martyrs put death to flight.” St. Augustine relates that a presbyter, whose dead body was prepared for the grave, revived when a tunic that had touched the relics of St. Stephen was placed upon the body. St. Ambrose firmly believed in the miraculous powers of relics. He caused the graves of martyrs to be opened in his presence. He said of his collection of relics, “ you acknowledge their virtues when you witness the deeds *that they perform.*”

These very learned men believed alike in the miracle of consecration of bread and wine, and in the miraculous potency of the bone of a martyred saint even over death!—The faith in *the latter superstition* of these fathers, who are often held forth as lights for our guidance, does not add weight to their authority, when their opinions are cited in support of *the former one*. Especially shall we feel this, if we reflect on the historical fact,—“ that for fifty years after the Ascension of Christ, none of the old fathers made any pretence to the possession of miraculous powers.” It is not, indeed, probable that they recognized such as existing in human relics, however venerated, if they pretended to no supernatural virtues themselves!

Before closing this paper, I recur, for a moment, to a subject on which I have already remarked, though not in the aspect in which I now present it. The two first of the 53rd and the three following verses of the sixth chapter of St. John's gospel, read thus :—"Then Jesus said unto them, verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, *hath eternal life* : and I will raise him up at the last day." Of these remarkable words this is the alternative of exegesis : Either they are a highly figurative form of language which in effect tells us, that, irrespectively of any real eating or drinking, heart-belief in the Sacrifice of the Body and Blood of Christ—as indeed, St. Paul teaches, Rom. x. 9, 10—is the Divinely appointed condition on which eternal life depends ; or they import that of "eating the flesh of Christ and drinking his blood," *in some other sense intended by our Lord when He spoke at Capernaum*, the effect was to be and is, "eternal life," as respects him who so eats and drinks. They who rest their view of interpretation of the words of institution—as many of those do who hold the doctrine of an objective real presence\*—on the effect of the words in question reported by St. John, insist, that those words were proleptically spoken, and referred to the Institution. If that was so, mark the inevitable consequence. It would be, that faithfully to eat bread and drink wine, according to Christ's appointment in the Eucharist, *is absolutely to have eternal life*. Our Lord, if such was his meaning, and such his reference when He spoke the words in the synagogue, declared *that consequence*, without any qualification or limitation, whatever. Thus He would be

\* Dr. Vogan, at p. 113 of his work writes thus : "The words of institution were as literal as those He (Christ) had spoken once before : 'Whoso eateth my flesh and drinketh my blood hath eternal life ;' and *by the act of institution* He gave His flesh and his blood, as really and as truly, *as it was necessary to receive them*."

The learned author, of course, meant necessary *in order to eternal life*. It is to be regretted that he did not indicate the measure of that necessity !

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made in effect to exclude his Passion from any efficiency in the work of Man's redemption !

I have failed of my purpose if I have not shown that the institution is, in its true character, commemorative ; and that, while to a faithful communicant " Christ crucified " is truly present, because that communicant cannot partake of the ordinance without deriving life-giving sustenance from the influences of the Paraclete—Christ's Representative on earth—operated within his soul, as he devoutly observes a rite of which the symbols appointed by his Lord present his Lord's Passion to his mind and heart with solemn tenderness,—yet, the efficient, procuring cause of the gift of eternal life, independently altogether of the Institution, is the Sacrifice of Christ *alone*—that Sacrifice being, of course, regarded in connection with its incidents recorded in Holy Scripture.

LEWIS MORRIS WILKINS.

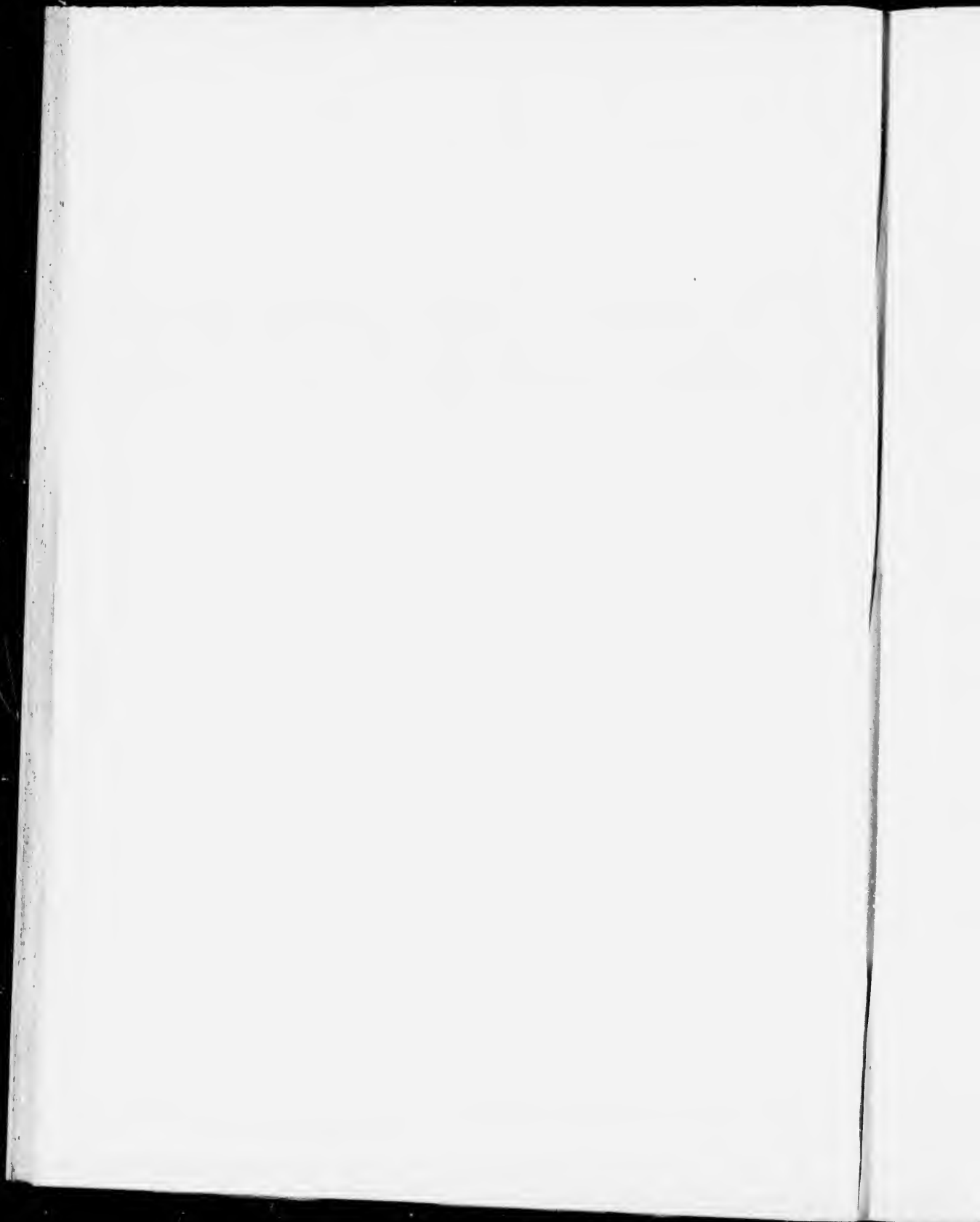
*Windsor, Nova Scotia,*  
CANADA,  
*Christmas Day, A.D., 1881.*

NOTE b. REFERRED TO ON PAGE 7.

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As to those who lived when Christ spoke at Capernaum, but died before the Institution, the observance of this last, *impossible for them*, was not a condition of *their* eternal life. But, the necessity for "eating his flesh" in order to live, declared by Him, referred and extended to the whole race of man, without exception. It is, therefore, certain, that when our Lord so spoke of that universal necessity, in the synagogue, *He did not refer to the Institution.*

Appendix



## APPENDIX.

The learned American Professor to whom I have referred thought my peculiar view inadmissible, because the Greek words were not sufficiently emphatic to support it; while I considered emphasis supplied by the presence of our Lord's body. To an eminent English theologian I submitted my reading of Luke xxii. 19. His duties did not leave him leisure to give much consideration to the subject; but, thoroughly conversant with it, he, *errante calamo*, thus answered my appeal:—"But, I find myself unable to take your view of Luke xxii. 19. My reason is this. I should have expected 'My body' (His Lordship used the Greek words) to form part of the subject, not of the predicate, if the meaning which you put upon the words had been intended. Would not our Lord then have said, 'This my body is given for you?' I am unable to understand how the truism 'This is my body' should have been allowed a place, it being then equivalent to 'This body is my body.'" He—a champion of the truth—will, for its sake, ask himself, if his objections may not be met by these arguments which are presented with much deference. If St. Matthew's 'This is my body' were the only words, and the body the antecedent, the words would express a truism. But I do not deal with those words *alone*. I gather the utterance from all the narratives. Thus I have before me the sentence submitted, in which 'This' (with body understood) is 'the subject,' 'is' the copula, 'my body *which is given for you*' the predicate. That sentence, so far from declaring a truism, asserts in its predicate, *of the subject*, the act of self-sacrifice that purchased our Redemption. Again, the difference between 'This my body is given for you' and 'This is my body which is given for you' is one of form only. In substance the propositions are the same. Again, to the question 'If our Lord meant to refer to his body, would he not have said 'This my body is given for you?' a dialectic answer is, as I think, furnished by my question, put above, viz.: 'If Christ had intended to refer to the "bread" which was before him,' in familiar use, and to indicate a miraculous purpose in relation to

it, would he not have specified it and said 'This *bread* is my body, etc.? He most certainly would not have said 'This *thing* is my body, etc.' if he had intended to *identify the bread with his body*. Yet, that is precisely what the Greek pronoun makes him say, if it does not mean 'the body.' On this point read note (a) p. 13.

As the paterfamilias, at the Paschal Feast, was wont to say 'Eat the body of the 'Passover,' so our Paterfamilias might be expected in effect to say to Jewish guests, 'You have been hitherto reminded of the *prefiguring body of the lamb*;' but, now, *not that body*, but 'This body, is my body given for you.' Christ's body would thus be made emphatically the *subject* of the sentence. Moreover, the body and the bread being alike present, the *gender* of the pronoun conspires with the reason of the thing, to fix *absolutely*, relation of the pronoun to *the body*.

It is certain that, but for what is peculiar in the reports of St. Luke and St. Paul, we should have now no Eucharistic rite.

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\* The two first Evangelists, if they stood *alone*, would thus without more, present Christ's words and acts: "Take, Eat" (the given bread): "This is my body:" *And so no purpose of the command would be declared, and no character would be given to the Institution!* See note a page 20.

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(a) Justin's "Memoirs" (whatever they were) reported Christ's words and acts in the following sequence, viz: (1) "Do this in remembrance of me," (2) "This is my body," (3) "And He delivered to them *alone*." This is very different, in form and *effect*, from any one of the accounts in our *N. T. canon*.

If a genuine manuscript were found which presents what Justin read in the "Memoirs" with 'given for you' superadded in (2), an intelligent mind would infallibly read his (1) 'Do this (thing) in remembrance of me,' and his (2), 'This (body) is my body given for you.' But if this, our first interpreter, regarded 'This is my body,' with the commemorative words, *as the only words in the case*, in ignorance of Matthew's 'Take eat' and of Luke's 'which is given for you'—as he appears to have done—then he, *to escape from a mere truism, was constrained to apply the pronoun to the bread*. And to this source, perhaps, may be traced an exegesis, which, on the *unquestioned* sole authority of this ancient Father, has been traditionally accepted.

At the Last Supper, the prominent idea in our Lord's mind

*A. The words of Christ in Luke's Gospel*

must have been his approaching suffering, in connection with man's redemption. That sentiment is a sublime feature of his words, emphasised by the presence of his body, as I interpret them; but the dignity of the Sacrament may be disparaged, when man ventures to qualify the reported words by connecting with them a fragment of bread *viewed otherwise than in that distinct, subordinate character which Christ gave to it.* Opinion of man or of Church cannot impart to the "bread" a character not assigned to it by *unequivocal* words of our Lord; and there was no mystical influence operated, in respect of it, at the Institution, unless He so declared it. An assertion that he did so declare it, is simply baseless!

I may, probably, regard the objections that I have noticed of two distinguished theologians—both of whom have laboured, on opposite sides of the ocean in that work of which the Christian world now possesses the result—as among the strongest that can be urged against my peculiar view. Should this Appendix meet the eyes of either of them, I would invite his attention to this contrast between the words as they are, and must be read, at this day, and what they were once and are even *now, by some minds,* considered to be. In the latter view, we must read, "Take—eat—" (Christ delivers the bread) "This is my body (a)." *Here, indeed, is an inscrutable mystery,* for the bread *alone* can give effect to (a)! But, add "which is given for you (b)," and there is no longer mystery—none, because there is, now, in the sentence, in effect, and in the case in fact, *a subject which alone* can satisfy the predicate (b), viz., *the body of Christ!* As I have shown, *that subject,* unexpressed, was as certainly referred to by the first pronoun in Luke xxii. 19, as unexpressed, also, it was, as St. John tells us, meant by our Lord's words reported in John ii. 19!

In the words of appointment 'Do this, etc.,' has, so far as exegesis is concerned, no connection with 'This is, etc.' In relation to the former, if it be asked, 'Do *what?*' The answer is 'Break bread'—'Thank God for it'—'Eat it.' To a question, '*For what purpose?*' the answer must be, 'Christ has declared—and therefore *limited* ("Expressum facit cessare tacitum,") the purpose, by saying 'Do this *in remembrance of me.*' In reference to the other distinct words, '*This is my body which is given for you,*' if it be asked, 'What means *This?*' the mute eloquence of the presence of the sacred *Body, of which* "suffering," then imminent, became a fact on the morrow—gave, and gives now, *the only answer, to which there will not attach a possibility of dishonoring Christ, and of impairing the dignity of "The Lord's Supper," as He instituted it.*



The author's peculiar reading of those words is not required to support his main contention; but, if they do simply indicate the sacrifice of Christ's body and its purpose, [see page 9] that view accepted, all controversy as to the rite is at an end. That exegesis which supposes a real objective presence at the institution and at all future celebrations, makes our Lord in effect say: 'Bread—*not now existing*'—held in the hand of a celebrant, twenty centuries hence, *is* really and objectively my body which, *is* on this Paschal day, 'given for you.' Another such use of a form of the verb 'to be' has not yet been found in literature, sacred or secular. This interpretation necessitates controversy, and will be, as it is, rejected by millions, exercising reason *unswayed by superstition*, to ascertain the Scriptural character of the ordinance.

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